

in March 1982. Congar lectured there on «L'actualité de la pneumatologie.» His back problems kept him confined to a wheelchair, and his ill-health perhaps made him more emotional than when he was younger. His voice broke as he spoke of how painful it had been for him, in the aftermath of Vatican II, to watch the decline and even disappearance of so many of the movements for theological and pastoral renewal in which he had participated or which he had encouraged in the 1930s, 1940s and 1950s. These were for him the embodiment (or 'incarnation,' a word he loved) of the 'true reform' in the Church which he had defended in his great book and which had made Vatican II possible, a realization of dreams beyond his hopes.

"But, whereas other theologians at the time were content with this lament, Congar went on: 'But,' he said, his voice again cracking, 'But I see so many signs of the Spirit in movements and developments since the Council.' And he used a metaphor that has never left me since. He compared the Holy Spirit to an aquifer, a source of fresh water lying hidden beneath the ground until here or there, so often unexpectedly, from it bubbles up a spring to water the earth again and make it fruitful in new places. Everyone who heard it understood it as a great testimony of faith."

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Bernard Lonergan, S.J. (1904-1984)

The following brief biography by Robert M. Doran, S.J., appears in the commemoration booklet.

Bernard Lonergan was born in Buckingham, Quebec, Canada, on 17 December 1904, the first of three boys. His father was of Irish extraction, while his mother came from a Loyalist British family. He went first to the local school, then at the age of thirteen to Loyola High School and College in Montreal. He joined the Jesuits at the age of seventeen, and went to Guelph, Ontario, for two years of novitiate and two more in the study of the humanities. From 1926 to 1930 he studied philosophy at Heythrop College, England, and also earned a B.A. as an external student of the University of London. He returned to Canada and taught at the same Loyola where he had been a student. In the fall of 1933 he began his study of theology in the Jesuit school of theology in Montreal, but was almost immediately reassigned to do his theology studies at the Gregorian University in Rome. With his four years of basic theology completed, and now an ordained priest (1936), he spent a year at Amiens in France in the study and exercise of the spiritual life, and then in 1938 returned to Rome for two years of doctoral studies in theology. He came back to Canada in 1940, barely escaping the seething cauldron that Europe had become.

For thirteen years, evenly divided between Montreal and Toronto, he taught theology in Canada. During the Montreal years, he edited his doctoral dissertation on *gratia operans* in the thought of Thomas Aquinas into four articles that appeared in *Theological Studies* in 1941-1942, and then turned his attention to

cognitional theory in Aquinas. While in Toronto he published the fruit of this research in the five well-known articles on *verbum* in *Theological Studies* between 1946 and 1949. He then turned his attention to his first great book, *Insight: A Study of Human Understanding*. *Insight* was basically completed before he was assigned to teach theology at the Gregorian University in Rome in 1954, but was not published until 1957. After twelve years in Rome he was found, while on vacation back in Toronto, to have lung cancer. Very serious surgery followed, and a long and painful convalescence. Just prior to the surgery he hit upon the schema of functional specialization that was to prove the organizing principle for *Method in Theology*, a book that he worked on after his surgery while holding semiretired status as professor at Regis College.

This period of his life lasted for ten years, minus a year when he was Stillman Professor at Harvard University. In 1975 he received an invitation to be Visiting Distinguished Professor at Boston College. This provided him an opportunity to resume work on macroeconomic theory, which he had begun in the 1940s. Then, his teaching days over, he returned to Canada in 1983 and lived in the Jesuit Infirmary and retirement home in Pickering, Ontario. He died there on 26 November 1984, just three weeks short of the age of eighty.

Ginter: [In introducing Lonergan to the banquet attendees, Ginter continued:] "Second, we commemorate the life of Lonergan. The following video clip is supplied by the Lonergan Research Institute in Toronto. We will see a segment of a French-language video on Lonergan's life and work that was prepared by Pierrot Lambert of Ottawa and that appeared some time back on French-language television. The clip itself is actually taken from a symposium on hermeneutics and structuralism that was held in November of 1978 at York University in Toronto. The subtitle that appears on the screen, which reads 'Milwaukee, 1979,' is erroneous. The three big names at the symposium were Bernard Lonergan, Hans-Georg Gadamer, and Eric Voegelin. Lonergan's paper at the symposium entailed an interpretation of the work of Claude Levi-Strauss, but much of the discussion during the symposium was on poststructuralism and, especially, Derrida. The video clip itself is from a panel discussion. Voegelin, who was in some correspondence with Lonergan at this time, can be seen in the clip.

Video

[Lonergan.] Collingwood says that any statement is the answer to a question, and unless you know the question you won't understand the statement. You understand the object by understanding your understanding, and you understand your understanding by understanding the object. They're mutually dependent. When you have this build up of a cognitional theory, you can know just what you are doing. Aristotle says, "A nature is a principle, an immanent principle of motion and rest." And, one of the immanent principles of motion and rest in us are questions. When you ask a question, you're initiating a motion. And when you get a satisfactory answer, you are at rest with regard to that and that holds for questions for understanding, questions for reflection, for reproof, and questions for judgments of value and decisions. And, you may make mistakes.

When you do, further questions will keep coming up. On the third level of conscience, it's the "uneasy conscience." There are further questions: "Did I really do right?" and you don't feel secure about it.

Doran: "There is a story that Dick Liddy passed around to a few of us via e-mail when the CTSA was planning this evening and the question arose as to what order we would speak in. Apparently, when Bernard Lonergan was given a copy of the first English printing of Alois Grillmeier's *Christ in Christian Tradition*, vol. 1, someone said, 'Look at the dedication, Bernie.' The dedication read, 'To my teachers, Bernard Lonergan and Karl Rahner.' Lonergan looked up and said, 'Thank God for alphabetical order!'

"About half of my remarks will be from Fred Crowe. Fred writes":

I first came to know Bernard Lonergan in his role as a retreat master, not as a theology teacher. It was the summer of 1941, and Lonergan gave an eight-day retreat to the Jesuits who were in their philosophical studies. I remember one of his remarks about the Spiritual Exercises of St Ignatius: "The standards of the Spiritual Exercises are the standards of Ignatius, not those of the retreat master." My next "nonencounter" was to look up his articles in *Theological Studies* on grace. Some of my fellow philosophers had known him as a teacher at Loyola in Montreal in the 1930s and were loud in their praises, so I decided to give him a try. The articles began: "The differences that have been observed between St. Thomas's earlier and later expositions of *gratia operans* can hardly be understood without some prior account of the thought of his predecessors." That was as far as I read!

Six years later Lonergan had joined the new theology faculty in Toronto and taught us the little treatise on Scripture and Tradition. From that April day in 1947, I was hooked for life. I don't remember much about the course itself. What I remember was devouring his writings and pestering him with questions. He had told the class that he would willingly receive visitors and entertain questions in the evenings, but less willingly during the day: that was his time for working. I took him at his word. We were a small group, and I could get to see him often without cutting others out.

I will mention just two of many high points in those four precious years of theology under Bernard Lonergan. One was the efficacy of grace. No Dominican could have outdone him on that point. He often appealed to the "cor regis in manu Domini" of Proverbs 21.1 to illustrate the doctrine that thirty years later he put as follows: "When you learn about divine grace you stop worrying about your motives; somebody else is running the ship."

The other high point is a set of lectures at the end of his course on the Trinity, on the relations between the Trinity and other mysteries. It was his way in 1950 of putting it all together, and because of efforts like this I left my four-year course in theology with a view of the whole of life that supported me through many years of struggle.

Not all his lectures reached the same level. Sometimes he merely turned the pages of the manual with the remark, "You can read. Read that." He once used a Fred Allen and Jack Benny story to make the point. Jack had held up a sign for the audience that said, "Laugh." Fred commented, "On my show we don't hold

up signs telling the audience to laugh." To which Jack replied, "Ah, but my audience can read."

I should mention an act of thoughtfulness that illustrates a side of Lonergan we don't often attend to. I was in my room at the Gregorian University, due in the next hour to face three hundred and some of the top seminarians in Rome, for a whole semester on the Trinity in solid Latin. My intercom phone rang. It was Bernie. "Your lectures are about to start, and here is what will happen." What happened was the traditional manner of greeting new professors: absolute bedlam with the banging of desks and whatever else might make a noise. I don't know what I would have done, had I not been forewarned.

He loved music and was something of a minor expert in the art. Sometimes as he listened he would wave an imaginary baton in keeping with the time. My prize for the worst informed critic of his thought was the one who said, "The trouble with Lonergan is that he never listened to music."

From a letter of December 21, 1965: "The death of your mother keeps reminding me of the death of mine. It was in February 1940. I had been in Europe since November 1933. Father Vincent MacCormick, Rector of the Gregorian, broke the news to me. He did it very nicely, but I did not speak for three days. I guess I was in a minor state of shock. Well, that was thirty-six years ago."

He developed a real appreciation for the various nations where he lectured or spent his life: the English, the Italians, the Irish, the Americans ... Of course from 1953 on, he had Americans by the hundreds in his students and followers. But he had clear ideas on Canada's relation with the United States. His loyalty to his own country remained sincere despite all his criticisms. The minor writings of his Montreal period, 1940-1946, provide a good deal of data for that. In a review of *Social Security and Reconstruction in Canada*, he speaks of our present modest achievements, and concludes, "Incidentally, are we not a modest people?" To which I can only answer in his own famous last word, "Eh?"

Doran: "Now for my own comments. On January 1, 1984, I started visiting Bernie each weekend that I was in Toronto. He had moved to the Jesuit Infirmary in Pickering by this time. For the first six or seven weeks, we engaged easily in conversations that lasted about an hour. He enjoyed reminiscing, and told me stories about his boyhood, his time as a student at Loyola in Montreal before he entered the Jesuits, and his days at Heythrop College. He was particularly fond of a Father Whiteside at Heythrop, one of his teachers. The following is almost verbatim."

At Heythrop we had a man named Whiteside. He was one of four brothers in the Society. The other three were on the missions, and he wanted to go to the missions too, to be with his brothers. But they sent him instead to teach philosophy to the scholastics—a fate worse than death! So what did he do? He encouraged us to ask a lot of questions! He soon got his wish and was sent to the missions!

"Occasionally our conversations in these weeks would turn theoretical, but I was hesitant to initiate this kind of conversation. One time we engaged in a lively exchange on his work *Grace and Freedom*. I began by saying, 'I'm

rereading your articles on *gratia operans*,' to which Bernie replied without batting an eye, 'It's a thrill a minute, isn't it?' On another occasion we were talking about the human sciences. At one point Bernie said, 'Their problem is that they don't know how to isolate their primitive terms.' To which I nodded. Then he turned to me and said, 'Do *you* know how to isolate primitive terms?'

"His strength deteriorated considerably over the course of the summer, and in August the personnel at the infirmary were not sure he would live through the summer. Part of the problem had been loss of appetite, but he seemed to pick up after the heat had died down. Even then, though, he made it very clear that he was now much more comfortable in bed than sitting up, which he found quite painful. Neither his wit nor his intelligence left him during this time. One day he indicated to me that he had been sitting up quite long enough, and I went to get a nurse to help him back into bed. When I returned I said to Bernie, 'The nurse said she would be here in a few minutes.' He thanked me, and then, after a moment's pause, asked, 'Does she know where *here* is?'

"On the day before Bernie died, his brother Greg told me that Bernie was near the end, and he said, 'You have to tell him about the Collected Works.' We had been in negotiations for several months with University of Toronto Press, and while we were confident that the Press would publish the collection, nothing had yet been made official. But Greg, correctly, insisted that Bernie had to be told, and had to be told now. So I made a special effort to let him know: 'Bernie,' I said, 'Fred and I are in negotiation with University of Toronto Press, and they are going to publish the Collected Works of Bernard Lonergan.' The slightest bit of a smile came on his face, and he said, very weakly and quietly, 'Good for them!'

"One of the best things anyone said after his death (and I forget who it was who said it) was this, which you will be familiar with if you've read the story of Archimedes at the very beginning of *Insight*: 'I have visions now of Bernie Lonergan running naked down the streets of heaven, shouting, "Eureka!"' "

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John Courtney Murray, S.J. (1904-1967)

The following brief biography by J. Leon Hooper, S.J., appears in the commemoration booklet.

John Courtney Murray was born on September 12, 1904, to Michael John Murray and Margaret Courtney. He entered the New York Jesuits in 1920, received his BA and MA from Boston College (1926, 1927) and an STL at Woodstock College, Maryland (1933). In 1937, he completed a Gregorian STD with specialization in the doctrines of grace and Trinity. Returning to Woodstock, he taught systematic, Trinitarian theology and, in 1941, assumed editorship of *Theological Studies*. He held both positions until his death in 1967.